American Missionary.

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AMERICAN MISSIONARY ASSOCIATION.

DISINTERESTED TESTIMONY.

We are constantly furnishing our readers with the reports of our teachers respecting the progress of schools among the Freedmen. We frequently have evidence to the same purport from those whose means of judging are undeniable, and whose position gives assurance of an unbiassed judgment. Of this latter class, are the two statements below.

GEORGIA.

From Gen. Saxton.

ATLANTA, June 19, 1867.

The Storrs day school in this city is the surprise, and delight of every friend of humanity who visits it, and is a living witness to the truth that the lowly class for whose improvement it was founded, are capable of education and elevation. The Sunday School in the Storrs Chapel has an average attendance of more than four hundred children, who come there neat and tidy every Sunday to spend an hour in hearing of the Saviour, and in singing songs of praise to His name. These children will be a cloud of witnesses to the practical christianity of the Storrs church. It is the duty of christian men and women to do all they can to advance the cause of education in the South. There is no other safe foundation for reconstruction.

(Signed) R. SAXTON,

Brevet Brig. Gen. U. S. A.

VIRGINIA.

From Gen. Armstrong.

BUREAU R.F. & A.L.,
HD.-QRS. 5th SUB-DIST., Va.,
FORT MONROE, July 10, 1867.

Dear Sir. I cannot refrain from expressing to you my satisfaction and surprise at the proficiency of the pupils in the Hampton Schools as manifested in the examination of the 28th ult. I refer especially to the most advanced school, Miss Brownsons, when I state that the exercises in geography and reading passed off finely, admirably, while in arithmetic a striking readiness and progress were apparent.

From having watched your schools here somewhat closely for over a year I can bear witness to a steady growth in knowledge, and interest; the more advanced pupils seem to have a healthy ambition; in all the grades there have been a very encouraging degree of punctuality, and scholarly spirit. With good teachers there can be no doubt about good schools; I believe the finest intellectual achievements are possible to these colored children—no one who listened to the prompt answers, or perceived the "snap" of the pupils during the late exercises can doubt it. What I was most gratified with was the enthusiasm for, and pride in knowledge which is a motive power that, if given play, will carry them up to noble attainments.

It is clear that freed children do not get tired of going to school; the more they know the more they wish to know.

Let me call your attention to one fine success very generally achieved; the ac-

curate pronunciation of the English language. None of the vulgarisms which prevail among freedmen nor even the fashionable and peculiar accent of the late aristocracy were perceivable during the examination or exhibition. In the former however I noticed frequent failures to speak in a loud clear tone; in the latter, the tone of voice was generally excellent, the articulation and modulation admirable.

Plainly, the results of the educational work here, and I believe everywhere in the South will be according to the proficiency and enthusiasm of those you send into the field. There is abundant scope in this work for those of the finest attainments who wish to "live for something" to express in action their best aspirations.

Hoping that you propose a vigorous campaign here next fall and offering my services in any way you may need them, (consistently with, &c.)

I am, very truly yours.

S. C. Armstrong.

MARYLAND.

Darlington, July 1st, 1867.

My work this month has been very encouraging. The scholars improve rapidly and are much interested in their lessons. On the 20th we had an examination; the proceeds were for the benefit of the school. It passed off very creditably. A number of white Marylanders deigned their presence, who, in spite of past and present prejudices, expressed their surprise and satisfaction with the system on which our school was conducted, and the promptness of recitations, especially in arithmetic, which they thought they had never seen excelled by such small children. I was gratified to think they spoke particularly of this branch of study, for by their manner I was assured they were among those who believe in the oft repeated assertion of the incapacity of the negro to acquire a knowledge of arithmetic.

So these little ones in their humble sphere, made some converts besides causing their parents to thank God and take courage, that they had lived to see the dawn of better days.

Respectfully,

M. E. Watson.

NORTH CAROLINA.

Beaufort,

A colored man spoke one Sunday to the children of our Sabbath school, about the advantages they enjoyed above their parents. When he was young, instead of having a book, he had a plow handle or hoe, put in his hand, instead of a teacher to instruct him, he had a taskmaster to drive him.

Uncle Charles, another freedman, is a Methodist preacher. He can read and write, I asked him how he got his education; he said, "there were no schools in my day, I never went to school," "the Lord taught me; He was my teacher," I asked, how! He said.—"When I was a little fellow, a colored man came to my mother's cabin, and took up the bible and read to her: I was very much surprised, I *never* heard any one read before and did not know as they ever did, or could, It 'peared like the book was talking; a feeling went all over me, *I* will read too. So I got a primer and used to carry it in my hat, and whenever I got a chance, I took it out and looked at it, and if I saw a white boy, I would call him and say, "do you know what that is?" he would tell me, and I never forgot it, then I would say, 'you don't know what that is,' of course he would say what it was, so I learned all my letters. Then I wanted to put them together and read. I had a very nice jackknife, so I told a white boy one day, I would give it to him, if he would show me how to read, and he did. Then I wanted to know how to write, I found a little piece of pencil, and all the pieces of white paper I found I saved to make letters on, and asked the white boy to

show me whenever I got a chance. So I learned to read and write pretty well. I kept all my accounts in my head, and did not know any other way, till I bought a number of articles at a store one day, and the store keeper set down the cost of them in a long column, and began to add up the first line; I heard him say twenty-five but he only put down five, and began to add the other line. I took hold of his arm and said 'didn't you say twenty-five,' he said 'yes.' I said 'you have only put down five,' he said, 'how many tens are there in twenty five!' I said,'two and five over.' He said we'll put down the five over and carry the two tens to the next figure.' I said 'is that the way; I never could learn that,' he said, 'it is the easiest thing in the world.' So I learned that, and now I can keep my accounts, like other people." He is a good old saint, and we meet with many like him in our mission work.

E. B. Eveleth.

Smithfield, May 29, 1867.

Our work is looked upon, by the leading white citizens, more favorably than in most places in the South, as will be seen by the following facts. We had a Sabbath school concert in March, and a few white ladies and one gentleman were present. Their report of it was so favorable that several other ladies asked us to let them know when we were to have another. When the hour arrived for our April concert, the school house was packed with people. Nearly all the leading citizens of the place, together with the Sab. school connected with the M. E. church, which had just been organized, were present. The exercises were recitations from the Bible, singly and in concert, interspersed with appropriate Sab. school songs. The children performed their part so well as to surprise all present. The former owners of many of our scholars were present, and listened with special interest. At the close several of the gentlemen made remarks and acknowledged their surprise. They frankly confessed that their own children were falling behind. They have since taken hold of their Sab. school with new zeal. They have adopted the singing book which we use and are learning the tunes we sing; in short, they are following in our wake. Some who are not able to pay the tuition at the white school, seeing the colored children progressing so fast, begin to talk of sending their children to our school. Three men applied to me to admit their children. I told them that our rule is to exclude no person on account of color, and accordingly one of them has sent five and the other two; but the third has concluded that it will disgrace his boy, who runs the street in rags and dirt. The seven that do come are cleanly dressed and bright children and will learn well. They appear to love their teacher as well as the colored children do. Some of the Freedmen did not like this "spotting the school," as they termed it, but I told them it was calculated to break down the barrier which had so long existed between whites and blacks. They appear perfectly satisfied about it now and our school is prospering finely. There are other white children here, who ought to be in school, and I am inclined to think more will come in after a little time. We have been notified that the M. E. Church (white) is at our service for our next S. S. concert.

L. E. Bemis.

Tyrrell County, N.C., July 19, 1867.

The season has been very cold and rainy, and the crops in this county, and particularly in this part of it, are nearly cut off. The people are disheartened. They had suffered much during the war, had but little left and were depending on the produce of the present year. I fear there will be great suffering the coming fall and winter; indeed, it has

already commenced, for there is no garden produce to sustain them as usual during the summer.

I have begun my house and find society here at least one hundred years behind the times in all its phases. Everything is done to the greatest possible disadvantage, making three days work of that, which in the North, would easily be accomplished in three hours, and it seems impossible to infuse into them a new idea pertaining to the labor of their hands. I have more hope of them in spiritual things. They are readily induced to listen to God's truth, and I have faith to believe that an outpouring of His spirit will be granted us.

The Sabbath school and meetings were discontinued during my sickness, but are now reorganized on a firmer basis. So many attend the Sabbath school that there are two good congregations. The colored people, not having finished their house, have put up a shelter of branches and Miss Stinson superintends the Sabbath school under it.

Some of the whites, I think, are seeking Christ. They walk two and three miles to attend the evening prayer-meeting. I make it sometimes a meeting for social converse on the subject of salvation, and sad and sincere are the confessions there made. One who has persecuted us much, and in every way caused us all the trouble he could, but has had it all his own way, no notice having been taken of it on our part, last evening came into meeting and with much apparent meekness and sincerity acknowledged that he was 'a very wicked man,' and listened attentively while I endeavored to point him to the way of duty.

The language used by the colored people in 'Uncle Tom's Cabin,' &c., is not incorrectly stated, and their variations of our language are not peculiar to the colored people. The poor whites are as utterly unacquainted with the use and meaning of words as they.

One young man head of a family, who seems most in earnest in seeking Christ, has several times led in prayer at our meetings. He attends the Sabbath school and every meeting punctually, and reads and prays at home. He is not a Christian, says his heart is not yet 'tore up into salvation,' but he is sure it will be. He can read a little, but not intelligently. All they have learned here is to do their little work from day to day, that they may eat and sleep; the mind and soul having been forgotten. They have but a slight idea of the work beyond their little homes, and more limited still is their knowledge of the better land.

You recollect Mr. Thomas J. Mann, of whom I wrote you, a Christian, the only one here. He has *gone to his reward.* During the sickest week of my long illness, when it was not probable that I should recover, when exposed to to the dampness of the unnaturally chilly season, no physician within many miles, no medicine to be had, sickness visiting almost every house, four deaths occurred right about me, and his among the number. I shall not soon forget the first meeting I held with the people here. He stood by me so thankfully, and when called on to lead in prayer his heart seemed too full for utterance. One exercise at our Sabbath school is to repeat a verse. The last time he was at the school he arose, and with a voice trembling with emotion, said, "I wish every one could say as I can, I *know* that if my earthly house of this tabernacle were dissolved I have a building of God, a house not made with hands," and before another Sabbath he had entered there. I miss him, but our loss is his gain.

I have been about among the people some since I had my horse. The face of the country here would astonish a northerner. I road thirty miles yesterday on a public road, quite a portion of it covered with grass, meeting but one vehicle, and that was a mule cart carrying a

colored man. Everybody stays at home week days. Sundays, sometimes they visit their neighbors. I passed one house of worship, small and dilapidated. resembling a little old barn. It is seldom opened. Yours in Christ,

E. JAMES.

BREWER ORPHAN ASYLUM,
WILMINGTON, Aug. 1, 1867.

The month has passed away without material change. One Child has been added, 8 have left the asylum. We have now 54 only.

There is much suffering and sickness in the neighborhood. Nearly all the colored families within two miles of us are poor. They have in many instances no gardens; nothing growing now for use by and by, and what is earned by the working members goes as quickly as it comes. There are some families where no member can work. There are two, living a mile and a half from here, consisting of five and six members, where all but one are down with chills and fever. There are old people, whom nobody will hire, scattered about in the neighborhood, who suffer *now* for food. What must be their condition as the cold weather comes. In our immediate vicinity the suffering will be greater next winter than last. I trust good people at home are not yet weary of giving. How many, even among Christians, believe it is more blessed to give than to receive?

WILLIAM L. CLARK.

GEORGIA.

SAVANNAH, June 4, 1897.

The work of the past month looks small to me. I would gladly have made it larger; but the warm season diminishes one's strength, and prudence seemed to require a relaxation of some of my labors.

Eighty visits have been made, a large part of them among the sick.

The night school closed two weeks since, but I still teach my class and shall continue it.

I have five scholars, men and women, sitting side by side, who all wear glasses, and whose aggregate age is two hundred and fifty-four; the oldest being fifty-six and the youngest forty-five. They are among my best scholars. One began with the primer last summer and now reads very well in the Bible and Second Reader.

The Mothers' Meeting and Sewing Class have been continued with a success very encouraging.

During the month I have stood by the death bed of five persons; all but one of whom I had visited for some time previous. The wounded woman whom I mentioned in my last report, was one of the number, and though her death was sudden at the last, she told me a few hours before that she was quite ready to go. "'Pears like," said she, "that I've no fear or dread of anything." Three of the others had suffered for months with wasting disease; of one it could surely be said for her, "to die was gain." Of the other two I could only *hope* that at the eleventh hour they found Jesus. The remaining one of the five was a little child whose case I did not discover till it was too late. The doctor said he was evidently dying for want of proper nourishment. How sad in this world of plenty.

ANDERSONVILLE, GA.

Was ever a place more changed in its use than the Andersonville prison? Remember the horrors during the war, and then read this sketch of peaceful study and rapid acquisition of knowledge, human and divine! Who will help to educate this promising girl?

June 8, 1867.

I write to inform you of the close of the season at Andersonville. As our report has already made you aware, the numbers in the schools were well sustained, while the desire for learning

was not a whit less the last week than the very first. Some cases in the day school are worthy of mention. One girl of about fourteen years of age, who learned the Alphabet since New Year's is reading in the National 2d Reader more intelligently than any other scholar in school. She has begun the study of arithmetic, which she readily understands; and has also learned to read writing, as well as to write quite legibly. She would like to be a teacher, and I think she would make a good one. If it is possible to find any person or persons willing to bear the expense of her education, Mr. Eberhart has said the Bureau will furnish transportation. She is nearly or quite a quadroon, her father being a *professional* man of the vicinity.

Another, nearly a mulatto, came in to the school about the middle of February, could then just read words of two or three letters. She now reads easily in the 2nd Reader, studies arithmetic, and has begun writing. Thirteen scholars had entered the 2nd Reader classes, (I had two,) most of whom learned their letters since last October. Two came a distance of five miles; two or three came four; and a much larger number three miles, often in the pouring rain, when I scarcely wanted to step out of doors. The entire number who have been under instruction is one hundred and thirty-two (132.) This for the day school.

In the night school great interest and diligence have been manifest. By the fire-light, and often till eleven o'clock, those determined ones toiled through the season, to find the reward of their perseverance in being able to read for themselves "de bressed Word." The toil and the night air have worked ill for Miss R. She is quite down; was attacked with chills and fevers before the close of school and is now very weak. She has had under instruction between sixty and seventy (registered) pupils.

Our Sabbath school has increased in numbers and interest. Every seat, every window, and sometimes the door-steps have been crowded. All seemed quiet, eager, earnest. Although we have no great visible work of grace to report, still we speak what we do know when we say that the Spirit has been in Andersonville, working silently but surely in the hearts of those most constant at Sunday school and prayer meeting. One young man, whose course we have watched from the first, told us in our last meeting, "I feels like I love Jesus! I not only feels like it; I *do* love him!" and certainly no one who knows him will doubt it. Another bore witness to the strivings of the still small voice; and yet another said: "I hasn't yet foun' de Lord, but hope he'll soon find me." Many others have their hearts open to good influences. May it be good seed that has been sown, and the work a sure work, laid on the sure foundation—Jesus Christ!

We have said good-bye to Andersonville, but more than any other will that place be remembered, for there have we felt more than elsewhere that "God is our refuge and strength." Truly He has been our Keeper. And we commend the lowly ones there to the charge of any faithful ones who may go to them.

MARY S. BATTEY.

KENTUCKY.

HOWARD SCHOOL, LEXINGTON.

Between superintending and teaching, my time has been so thoroughly occupied I have not been able to give you a full report of the "Howard School." But the close of the school offers me an opportunity to give you a summary of our operations for the year.

I arrived in Lexington, Ky., on the 3d of last Oct., to find three teachers (one gentleman and two ladies) had opened a school of five hundred pupils, on the 25th of Sept. Of course, in this short time and with this very unequal

proportion of teachers to scholars, little had been done toward a thorough organization. But to this we addressed ourselves, and notwithstanding the continued increase in numbers and the delay in getting additional help, we made progress and in the course of two months were quite well organized.

During the months of Oct. and Nov., two teachers were procured on the ground and others came from their Northern homes, until, in November, ten teachers were reported and the number of pupils enrolled was 696, including a night school of between forty and fifty. About this time the services of three of these teachers seemed to be imperatively demanded at other points, and a fourth was soon obliged to return North on account of ill health. To all of this we were obliged to yield, though it left me with but six assistants to continue during the year—a number entirely too small for the field.

But God has abundantly prospered us and we give thanks to Him for the large measure of health and success enjoyed. During the year there have been in the day school alone, one thousand one hundred and twenty-one different pupils. 638 in the primary department, 207 in the intermediate, and 276 in the advanced.

The average attendance during the year is not less than eighty per cent. The progress of our pupils has been very good. Boys and girls who had hardly learned A B C when we opened school, were taking up the Second Reader at the close. Classes in other readers and studies have advanced in a like degree. Four Sabbath schools have received aid from us, and we trust that seed has been sown which shall spring up and bring forth fruit. We have endeavored to do general mission work in the visiting of families, but two sessions of three hours each per day have quite forbid our doing this to so large an extent as desirable.

I have been pleased to note progress in the wearing away of prejudice, and the approach toward placing colored schools on something like a permanent basis as public schools. During the winter of 1865–6 the Legislature of Kentucky passed an act that the school trustees *might* open schools for colored children, and levying taxes upon colored people, one-half of which was to be applied to the support of schools, the other for the poor. Our colored school board applied to the trustees and county school commissioner, and they agreed to so far recognize us as teaching one of the public schools of the city, as to draw for us the share of public funds coming from taxes upon colored people, and over five hundred dollars came into the hands of the treasurer of our school board, who, after paying bills for coal and repairs, turned over near $300 to the A. M. A. Though this is but a small part of the cost of supporting so large a school, yet, it is a step in the right direction—the beginning of a support of common schools by tax, and as such we rejoice in it.

Our school building, located on what is known in Lexington as Church St., is a brick structure, and answers our purpose very well, so far as it goes. The chief alterations needed are to make the larger rooms smaller by folding doors and to have them better supplied with more convenient seats. Our seats are without desks, and writing has been taught by classes—a few desks being provided for the purpose at one end of the large upper room.

A school house bell is very much needed to secure promptness in our scholars. Will some friend send us one?

We feel that successful schools are the reconstructing power of Kentucky and such we must have at Lexington.

S. C. Hale, Supt.

ARKANSAS.

Davis Lake, July 9, 1867.

Your most cheering and substantial package of the 17th inst. reached me in safety to-day. I had written you twice

and had received no answer. The mails had given us trouble in other directions, but I was trying to keep up good heart notwithstanding these and other discouragements, among which was the recent overflow of the Arkansas river which had been rising for a considerable time, but the levees restrained it in its bed till the June 2nd, when it broke out at Silver Lake and two days later at Pendleton—places not far distant.

The country was soon overspread with water, and the only mode of communication from neighbor to neighbor till about June 24th, was by boat, among driftwood and sometimes over the tops of trees. The cotton crop was nearly all drowned out, and the loss to the people from the destruction of this staple, in a circuit of fifteen miles, is over $1,000,000. During the overflow, myself and wife kept the school going on the plantation, but those at Lenox Lake had to be abandoned for a time, but were resumed on June 24th, which was as soon as I could get there on horseback. Many plantations had to be abandoned, but we were providentially located where only a temporary derangement took place either with regard to industry or our schools.

Upward of one hundred of our pupils mastered the alphabet in the month of May, and our schools are increasing in numbers and interest. I never saw people learn so fast. It generally took me three months to teach white children what these will learn in ten or fifteen days. But I am satisfied the difference is caused by more intense application. How far in the higher branches this will continue to be the case experience must determine. As it regards those here professing to be religious, I have to doubt their sincerity in almost every instance. If they can get alone by themselves they will make incoherent speeches and prayers, singing ludicrous hymns accompanied by frantic screams, dancing and gestures, till one by one they become exhausted and lie around under the benches. The conduct of the succeeding day is usually altogether at variance with these night professions. Some of the young give promise of godly lives, and if they can be kept from the religious excesses of their seniors there is much reason for hope. I could fill many sheets with their amusing speeches, but you can listen to such in the prattle of your own children, where the only difference would be in the color and size.

Fraternally yours,

AUGUSTUS C. STICKLE.

Sensible Talk from the South.

A Texas correspondent of the New Orleans *Picayune* writes;

The lessons which adversity teaches are hard, yet they must be learned—and these lessons are always useful. I know it comes hard for a young man to walk behind a plow who once rode behind a fast trotter; nor is it agreeable to a young lady to make and put on her dresses all by herself, who formerly had a couple of servants to take these irksome jobs off her hands. Yet I can see no other remedy, at least for those who have been ruined by the war, and the list is a long one.

That a large majority have accepted the situation cheerfully, I am glad to say is true—I mean the situation to earn their own living; all must do it. And there are many who think, and I am one of them, that in the long run it will be all the better for the rising generation of the South—a generation which is to follow one notoriously brought up in ignorance of work and indolence, as to any useful occupation. The race of men growing up will be more muscular—the women stronger and heartier—and their children again improve upon the stock. I have never heard that exercise was hurtful, and I have consulted good physicians on the subject.

How often do we hear people complain that they have been out all day hunting for a servant without success. Had they turned to in the morning they could have done all their work themselves in a couple of hours, and saved money and shoe-leather by the operation. Too many people in the South have been brought up to be waited upon—they must now tie their own shoes, and I repeat that the sooner they begin, the better it will be. I know that many think they can escape this state of things by going to Brazil or some other out-of-the way country; but

toil is the common lot of the poor man the world over, so far as I have seen, and in no part of the world is toil as remunerative as in the Southern States of America. Let us work.

Deportment and Prospect of the Freedmen.

From Wilmington Daily Post, Aug. 3,

It was feared by many patriotic and good men, that the *immediate*, sudden emancipation of the slaves, especially at a time of wide spread confusion, would be the signal for rioting, robbery and bloodshed; at the best, they expected a season of unparalleled indolence and vagrancy.

The change has come—a change greater than that of emancipation—come *suddenly*—a change which transformed slaves into Freedmen and Freedmen into citizens, and yet these fearful forebodings have not been realized. The emancipated people have demeaned themselves temperately, industriously, patriotically, kindly and generously. Generally they have proven themselves attached to their homes; indeed, when they have moved from one part of the country to another, love of home has been the occasion of the movement; they were returning to the home of their childhood or to the places where they had longest resided. Towards their former masters they express themselves charitably and demean themselves forgivingly. Bitterness and revenge are not elements of their character. When congregated in large numbers, poor, without employment, wretchedly clad and sheltered, they have not resorted to intemperance and rioting,—on the contrary, they have crowded the Church and the School-house. Some of them are idle and vicious, but idleness, thefts and vagrancy are not popular among them. Suffice it to say, that they are the artisans of this part of the country, and are a majority of the population. They have the power to create confusion and mischief, but they have not done it. For the redress of grievances they resort to the properly constituted authorities. A more easily governed people the sun does not shine upon.

As rapidly as they can command the opportunity and the means they are purchasing land and making themselves permanent homes. To be land owners they consider as a special boon of freedom. Some of them are repurchasing the lands and tenements which they had acquired when slaves, but for which white persons held the titles.

This desire to obtain land, the country should foster. They do not ask to have land given to them. They ask for the privilege of buying. If the land owners of the South are wise they will hasten to accord them this privilege. Let those large estates be cut up into small freeholds, and in twenty-five years this whole country will blossom like the rose.

The Freedman is an American, Americans must rule the continent. Give him a fair chance and he will prove himself a worthy, independent, patriotic American. In two years he has advanced himself a quarter of a century, in intelligence, virtue and citizenship. S. S. A.

Condition of the Freedmen's Schools In Mississippi.

WASHINGTON, Aug. 8.—The Commissioner of the Freedmen's Bureau has received a report from John M. Langston, esq., General Inspector of Schools under the supervision of the Bureau, giving the condition of freedmen in the State of Mississippi. The report notices a very thorough earnestness on the part of the white people of Mississippi to see the freedmen properly educated, and schools are being organized and established in almost every part of the State. In some places the whites have given to the freedmen land on which to build school-houses, while in many places, as at Canton, Corinth, Jackson, and Artesia, they have aided the freedmen by contributions of money for purchasing sites on which to build school-houses. The Inspector says in his report, that he talked with no leading influential white man in Mississippi, whatever may have been his views with regard to the late rebellion, and the abolition of slavery, who did not express the opinion apparently with full earnestness, that the abolition of Slavery is a fixed fact, and that the freedmen ought to be educated. Some of them expressed the opinion that the fredmen are to be in the future, as in the past, the laborers of the South, and if they would procure the development of its highest industrial resources, their education must be thoroughly cared for.—*N. Y. Tribune.*

American Missionary.

NEW-YORK, SEPTEMBER, 1867.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

ANNUAL MEETING.

The twenty-first Annual Meeting of the American Missionary Association will be held in Homer, N. Y., commencing Oct. 16, at 3 o'clock P.M.

The reports of the Executive Committee will be presented on Wednesday afternoon. The annual sermon will be preached in the evening by Rev. E. B. Webb, D. D., of Boston. The Lord's Supper will be administered Thursday afternoon. Interesting reports, speeches and discussions on the policy and work of the Association among the Freedmen may be expected.

Ample accommodations for friends from abroad will be furnished by the kindness of the people of Homer. A general attendance is invited.

OUR FINAL APPEAL FOR THE YEAR.

The officers of this Association had hoped that no appeal for arrears would be required this year. But the falling off in the business of the country, and consequently in our receipts, compels it. Our 500 teachers and missionaries among the Freedmen, (150 more than last year,) have done a noble work. More offered to go. Many more were needed. We tried to send fewer, but could not.

Our receipts for this year will exceed those of last, but our expenses have been proportionably greater. *A debt is inevitable, unless our receipts during this month can reach* $40,000, in other words, be nearly as great as they were last year, in September.

Last year, our appeal met a noble response, and the amount asked was raised. We ask less, for arrears now than then. Shall we have it, and thus enter upon our new fiscal and school year without embarrassment? The coming year will witness a new impulse in Southern life. Influences for good and evil will be largely augmented and have accumulated weight. Shall we be wanting while the scale is turning?

If our treasury is relieved it will be by the *special* efforts of *individual* friends taking the responsibility, and not leaving it to others. For example, an old friend of the Association may feel himself individually called upon by this appeal to remit us an additional donation. Another may *call on a few friends* and collect a sum that he will send to us. *Individual pastors* may ask for a special contribution at the prayer meeting or the next monthly concert. Those pastors or churches *who have not yet aided* in this good work may feel that they should no longer defer, and may make up for past "lack of service" by a specific contribution to meet our wants. With this statement of our wants and these suggestions, we leave the issue with God and the friends of the poor colored man.

FORMATION OF CHURCHES AMONG THE FREEDMEN.

Some disappointment has been expressed by Congregationalists at the small number of churches organized by this Association among the Freedmen. We welcome these criticisms, as indicating continued interest in the work of the Association, and a wholesome watchfulness over its proceedings. Neither are we surprised at them. The enthusiasm aroused in the National Council at Boston, and prolonged by its generous devisings, prepared the churches to anticipate not only the most beneficial, but the most speedy, results from religious efforts at the South.

We freely admit that these anticipations have not been met, so far as church organization is concerned. But, of the societies commended by the Council, this Association is not alone in not realizing such expectations. Both the Home Missionary Society, and the American Missionary Association, published their last annual reports prior to the utterance of these complaints, and both, as the results of experience and faithful endeavor, gave the churches their views on the general subject.

The American Home Missionary Society which has devoted itself at the South, mainly, though not exclusively, to the white population, says in its last Annual Report:

"This Society has not only met its share of the general indifference of the South to Northern movements for the religious benefit of its people, but, aiming to found free, evangelical churches, and to sustain a stable Puritan ministry, it has encountered stronger opposition than has been offered to methods less radical and permanent. Its work has been hindered, too, by the vacillations, delays and uncertainties which have characterized the various plans for political reconstruction, holding the loyal in suspense, and keeping alive the vague hopes of those who do not yet give up their 'lost cause.' But the work will never be abandoned. The incoming of settlers from the North will eventually open the whole South to our efforts. It is simply a question of time."

The Report farther adds:

"Our progress will doubtless be slow. Passions bred in blood and bone, intensified by generations of license, inflamed by years of war, embittered by defeat, rankling at sight of the uplifting of a race long despised, can not be expected to die out in a day or a year. It may be that the generation which has cherished these passions only to be consumed by them, must melt away before it comes to pass; but it will come to pass; the divine principles of truth, freedom and righteousness shall triumph in all this land."

The American Missionary Association, which has given its efforts mainly, though not exclusively, to the colored people, in its last Report holds this language:

"The *religious* advancement of the Freedmen is going forward with steady but less obvious progress. Those best acquainted with this people can most fully appreciate the statement that this advancement 'cometh not with observation.' We can not expect that it will be marked immediately by the frequent formation of churches, and the ordination of ministers. The REAL progress of religion among them will begin and keep pace, with their *Christian education*. With the adults the grand instrumentalities of religious advancement will be the Sunday and night-schools; the female missionary, visiting from house to house; the better education of ministers of their own color; and the efficient aid of white ministers, blending preaching and teaching. For the young, and upon them rests our chief hope, all these influences will be helpful, but the main dependence, for a time must be upon the Christian education of the day and Sunday schools."

The views thus reached and expressed, without consultation, are somewhat remarkable in their coincidence, and point to difficulties inherent in the *present* condition of the south, and not in the working of any particular Society. The churches should understand these difficulties, and should realize the immense difference between the facilities for Home Missionary work at the West, and

South. The Home Missionary Society, for example, would scarcely be expected to attempt the founding of a church in any given locality in the West, unless it should find, as a basis of operation, a Puritan element of population, or at least a Puritan sentiment. Nor is it generally supposed to be ready to aid in such an effort, unless the people of the place are ready to contribute somewhat efficiently toward the current expenses of the church. But in the South, the Puritan element, and sentiment, are, as yet, rare among the whites, and hence the difficulties which have impeded the operations of that Society, there. *But how much greater these difficulties among the colored people!* There are of course no Puritans among them. Their New England or Yankee sentiment is abundant, but it pertains to civil liberty, and not at all to ecclesiastical affairs; for, in these, they are traditionally and heartily devoted to other denominations. And if a few are found, ready for a Congregational organization, they have no money or next to none, with which to aid in supporting such organizations. The difficulties therefore in the way of planting Congregational churches among the colored people, both as to material and means are, as yet, much greater than among the whites at the South, and immensely greater than at the West. The sentiment, and the ability are yet in a large measure to be created. Both are coming into being, and the growth will be sure and in the end great, but we must let it have its time.

What is thus said of Congregational churches is equally true in regard to the Ref. Dutch, and to some extent also of the New School Presbyterian Church.

The work which the American Missionary Association has been doing at the South is what it sincerely believes the Divine Master has required; what alone the people have needed for their Christian elevation; and what has been, at the same time, best fitted to win their confidence and prepare them to appreciate and welcome the ecclesiastical organizations of the bodies we have named. No other method could have really met the wants of the people, or have shown them that we sincerely sought to meet their wants.

This Association will go forward as fast as possible in the organization of churches. And the rapid movement of all things at the South, educational, political and industrial, gives promise of a more speedy opening than was anticipated at the date of our last annual report. A nation of voters has come into being, and the development of intellect has been unparalleled. The time has come for greater activity in church organization. Churches may be formed with our teachers in a given locality as the basis, together with such whites and blacks around them as may be like minded. The means of growth will be, under God, the high order of intelligence, morality and piety they will embody. But our friends will readily see, from remarks already made, that these churches will for a time require more pecuniary support than mission churches at the West.

We wish to add a few words in regard to our relations, as an Association, to the churches of different denominations. Our Association is undenominational. Its proffers are made with equal sincerity to all evangelical churches. It proposes to act with equal faithfulness to the different denominations which have accepted its proffers according to the extent of the trusts committed to it. With the Free Will Baptists, whose coöperation with us pertains mainly to Governmental facilities, our relations have been, and we trust, will continue, mutually satisfactory. For the Reformed Dutch and individual New School Presbyterian churches, and other religious bodies which have selected us to be merely the almoner of their schools and means of physical relief, we shall endeavor to take the teachers commended to us, and

so to locate them and aid them in their labors, as to make them in the highest degree beneficial to the colored people, and at the same time as helpful as possible to the Home Missions which those churches may have at the South. For the Congregationalists who have chosen us to carry to the Freedmen not only schools and physical relief, but also ministers and missionaries, we shall heartily do all we can with the means entrusted to us by them, to relieve want, maintain Christian schools, and also to plant and nourish churches of the faith and order of the Puritan fathers.

In all these efforts we shall endeavor to maintain our undenominational character, to fulfill faithfully the stipulations made with different churches, to benefit in the highest degree in our power those for whom we have so long toiled, and in all things to meet the approval of the great Head of the Church.

Rev. G. D. Pike, formerly of East Hampton, Ct., has been appointed agent of the American Missionary Association for Western New York. His residence is Rochester. We commend him most earnestly to the confidence of the pastors and churches.

THE CLEVELAND FREEDMEN'S COMMISSION.

This organization which became during the year auxiliary to, and is now merged in, the American Missionary Association, makes its report of its doings for the past year by the pen of Rev. W. T. Richardson its Superintendent of schools.

REPORT OF SCHOOLS, &C., IN ALABAMA SUPPORTED BY THE CLEVELAND AID COMMISSSION.

The aspect of things on our arrival in Montgomery last October seemed a little unpropitious, the "Home" being quite unprepared for us. Rev. John Silsby, who had been on the ground several for months the previous season in connection with the schools, was still here; and with the assistance of one or two of the Commission teachers had already commenced three of the schools and was expecting to remain in the work.

But a harmonious arrangement was made between Mr. Silsby and myself; he kindly consented to withdraw from Montgomery, leaving the Cleveland Commission and its teachers in full possession of the field.

Our great want was *more room* for schools. Gen. Swayne promptly turned over to your superintendent a large two story brick building, located on one of the principal streets of the city, and formerly used as a place for the safe keeping and sale of slaves and varied merchandise.

To transform this place of *sorrow*, *grief* and *woe* into school rooms for the diffusion of light and knowledge was indeed a pleasant task, and one that sent *joy*, and *gladness* to many hearts. We were permitted to enlarge our work, until 500 scholars were gathered into the day schools under this roof, and more than 200 adults have here attended our night school, some of whom were once sold as slaves in this very "Trade House," where we have been engaged in teaching them to read and write.

This colored school is in the *very heart* of the city, and I am happy to state for the credit of Montgomery and the business men in the vicinity, that no complaint has come to my ears from any of them.

The general deportment, average attendance, and progress of the pupils attending our school the past season, have been better than in any school with which I have been connected, in more than four years experience in the work of education among the Freedmen.

One advanced class in geography have been through Monteith's 3d part, in a very thorough manner; other classes have made like progress.

The advanced class in 'Robinson's Practical Arithmetic' have been through fractions. Other classes in Intellectual and Primary arithmetic have also made good improvement.

One class in the advanced school during the last term have been studying Grammar with good success.

Singing has been taught in most of our schools and we have been much gratified with the deep interest of our pupils in this branch, and the rapid improvement made.

We have endeavored also as we have found opportunity to inculcate moral and religious instruction; hoping thereby to elevate the minds and reach the hearts of our pupils. Most of your teachers have been interested in the Sabbath School work, and have rendered valuable aid in this Christian enterprise.

The following figures may give an outline view of school work since October last:

	Oct.	May
No. of Pupils enrolled	210	700
" " in Alphabet	50	68
" " who read & spell easy lessons,	109	360
" " in advanced Reader	60	270
" " " Arithmetic	39	145
" " " Geography,	40	175
" " " Writing	110	277

Over 1000 pupils have been connected with our day-school during the past nine months. The average attendance since the first of January has been five-sixths of the whole number enrolled each month. It will be seen that more than two-thirds of the pupils reported have been brought under school instruction within the past eight months.

Had a sufficient number of teachers and rooms been furnished more than 200 additional scholars would have joined our schools. It is to be hoped that another season, all the colored children of the city may enjoy the advantage of school instruction.

It has ever been my aim in laboring among the Freedmen to do all in my power for their improvement and elevation, and not only to teach in the schoolroom, but as grace and strength has been given me, to preach Jesus and Him crucified among them. In this religious work the past season, I have attended over seventy sessions of the different colored Sabbath Schools, teaching and talking to them as opportunity offered. I have also preached some thirty sermons in the colored churches on the Sabbath, besides giving several lectures on Temperance and other subjects pertaining to the welfare of the freedmen.

No laborer is prepared to do them so much good or as sure to gain their confidence and love, as the Christian teacher who loves the work of Christ. It may seem to some that religious instruction is distinct and should be separate from the general work of education; but we have no such warrant from our great Teacher. If in earnest to do the most we can to elevate and bless the ignorant and needy, we may safely follow His example rather than the device of man.

The distribution of supplies for the needy, furnished by the Commission, while it has added materially to our labors, has been the source of much enjoyment to us. Through these contributions of clothing, books, papers, &c., we have been able to scatter smiles and gladden many hearts and homes. Yea, more; from these hearts and homes there still goes up fervent prayer to God for rich blessings to fall on those who show pity to the poor and needy.

Since October last we have received at the Home for distribution among the Freedmen, 39 boxes and barrels of clothing, bedding, &c. Hundreds of infirm and aged men and women, and many widows and orphan children have shared in these articles. More than 1000 vols. of S. School books have been distributed from these supplies, and some 2000 S. School papers have gone into little hands as messengers of love.

I have also received from friends in New York and Boston more than 1000 Temperance Tracts and copies of the "Lincoln Temperance Pledge." These

I have put into the hands of parents and children hoping thereby to do something for the prevention and overthrow of intemperance, now gaining ground so rapidly among the Freedmen of the South.

Great and immediate effort is needed on the part of friends in order to stay the ravages of this *giant evil* among this class of our fellow citizens.

From the testimony of Gen. Swayne and Mr. Buckley, who have been our constant friends and helpers, and others who have been conversant with our schools, we have reason to congratulate this commission in relation to the good work accomplished by them at Montgomery, Greenville and Talladega. I am confident that Bro. Adams and wife have inaugurated and put in successful operation a school work at Greenville of *untold value* to the Freedmen of that community. A grateful people *there* will cherish with sacred joy the memory and works of your faithful servants among them.

Of your school work at Talladega I can speak of only what I have heard, as I have not been able to visit that place. Through our State Superintendent and others I hear a good report of the labors of your teachers there.

Yours &c.,

(signed,) W. T. RICHARDSON,

Supt. Schools for Cleveland Aid Com.

MONTGOMERY, Ala., July 1, 1867.

TENNESSEE.

We are glad to see that John Eaton, Jr., has been elected "State Superintendent of Public Instruction" for Tennessee. Gen. Eaton was Superintendent of Freedmen for the department of Tennessee while Gen. Grant commanded, and has ever been deeply interested in the work in their behalf. A truer friend of their cause could not have been selected for this office.

The following, from the MEMPHIS POST, shows how the colored people in Memphis appreciated the elective franchise.

THE COLORED VOTERS.

The day was justly regarded by the colored voters as the beginning of a new era for them. They seemed to fully appreciate the importance of the privilege they were for the first time to exercise. Not feeling assured of protection in the country, they came to the city in thousands. Every effort at intimidation had been used to prevent them from going to the polls, and exercising the right of freemen, but despite of threats and cajolery and promises they came. Their course yesterday, fully demonstrated their fitness for the privilege they have acquired. Their firmness, their determination, their perception of the issues at stake, and their appreciation of the high privilege of exercising the elective franchise, showed that privilege was not unworthily bestowed. It was a sight worthy of note to see thousands of these men who had been reared in slavery, standing for hours exposed to the intense rays of an August sun, eagerly but quietly waiting for the opportunity of getting to the polls to deposit their first ballots as enfranchised American citizens. Many of them of course, were ignorant, and uninformed in regard to the election laws, but as a mass, they showed a more intelligent appreciation of the occasion than was to have been expected.

EDUCATION IN SOUTH CAROLINA.

We have read in the New York Tribune of the 12th of Aug., the report of the Superintendent of Education in South Carolina, Reuben Tomlinson, Esq., to Brevet Maj.-Gen. R. K. Scott, Assistant Commissioner of the Bureau R. F. & A. L., with unusual interest, and, would the limits of our columns admit our publishing it entire, it would give much pleasure to our readers.

His report is from October 1, 1866, to June 30, 1867. The summary of the statement, in its numerous particulars, must mostly be passed over. The reports of two of the largest schools, which are located in Charleston, given by the Principals, Mr. F. L. Cardoza, of the Saxton School, and Mr. A. Sumner, of the Morris St. school, are both cheering. The first is under this Association, and the other sustained mainly by the New

England Branch Freedmen's Union Commission. We give that of the Saxton school as follows:

Mr. L. Cardoza, Principal of the Saxton school, makes the following report:

Whole No. of pupils enrolled during the term. 1,000
Whole No. of pupils at the close of the term...800
Largest No. of members at any one time.....848
Smallest No. of members at any one time.....800

About one-half of the pupils are pure African. One-half are free-born. I find no difference in the capacity of *freemen* and *freedmen*; indeed the difference between them would not be known if it were not for the more advanced condition of the former on account of previous advantages. We selected 30 of our best readers at the beginning of this term, and put them in the Fifth Reader out of the Fourth, Before the close of the term, we were enabled to increase their number to 50. There were 75 pupils in the Fourth Reader at the beginning of the term; the number increased during the term to 100. At the commencement of the term there were 250 pupils in the Third Reader, and at the close there were 300, thus showing an apparent increase of 50, though the increase was really 75, as 25 Third Reader pupils left during the time. There were about 100 pupils advanced from the First to the Second Reader during the term, and as many from the Primer to the First Reader. The most satisfactory progress has been made in arithmetic. The first class of boys who began common fractions at the beginning of the term, have thoroughly mastered it, and advanced to compound proportion. We have scholars studying at all stages, from notation and numeration up to proportion. There are about 400 pupils in notation, numeration and the elementary rules. We have 400 pupils writing in books, about 200 of whom begun this term. Their progress has been encouraging; 200 have advanced from the first to the third of the series, and 200 from the third to the sixth. Through the want of maps and globes we have been retarded somewhat in Geography. Still every map—those of Europe, Asia, Africa, North and South America—has been thoroughly mastered by different classes. We have 10 pupils in the largest geography—Monteith's Series—and 290 in the next largest series, and 200 in the second of the series. Some attention has been given to the elementary parts of grammar. About 50 pupils understand the parts of speech, and the component parts of a simple sentence. The progress in this difficult study has been slow as might have been expected, though indicative of final success.

Mr. Tomlinson remarks:

Mr. Cardoza's school is supported by the American Missionary Association, and numbers among its pupils children of the most intelligent and cultivated colored parents in this State. It has been kept during the past term under very great disadvantages, the building in which it was held being entirely unsuited to the purpose. Notwithstanding this, the school has been an excellent one, reflecting great credit upon all parties connected with it.

* * * * *

The whole numbers taken from the report of Mr. A. Sumner, Principal of the Morris St. school are as follows:

Whole No. of names enrolled during the term. 1,150
Whole No. at the close of the term.....745
Largest No. any one time.....844

We make but two extracts from the report of this interesting school, to give room for more from the general report:

"About one-half of the pupils are of unmixed African blood. *One-tenth* are free-born. In the highest classes the proportion of free-born is one-fifth, and it is an interesting fact, that among the most distinguished scholars in these classes, those who were formerly slaves rank equally well with those who were free and had received some instruction before and during the war. The jewel and pride of the school is a perfectly black girl sixteen years of age. * * * * *

Mr. Sumner's school is supported mainly by the New England Branch Freedmen's Union Commission, and has been kept in one of the public school buildings of this city. I think it is safe to say, considering the point from which these children started, that this school will compare favorably with any Northern public school. * * * *

Of the schools in the State, Mr. Tomlinson says, that beside those which have reported from time to time,

"There have been a large number of schools supported by the Freedmen themselves, which, though not very efficient, serve as an indication of desire for education among the people, and also tend to keep alive and strengthen that interest. I estimate that there has been from month to month an attendance in this class of schools of 6,000 pupils. I also estimate that there has been an attendance in unreported Sunday schools of 7,000 pupils. There are 23 school-houses in the State which have been built by the colored people, with the aid of Northern societies and this Bureau. A large school house, capable of accommodating 800 pupils is in course of con-

struction at Columbia, and will be ready for opening on the 1st of October. A building for a normal school is just about to be commenced in this city. This building is to accommodate 400 pupils, and it is expected that it will be ready early in the Fall. It is also hoped that one large common school building may be built in this city during the coming season. All those buildings are on land which is secured to school purposes, and which is in most cases held by colored trustees. The buildings referred to above will accommodate an average of 4,000 pupils, and the colored people have contributed about $5,000 of their cost.

* * * * *

There has been expended for the support of schools in this State, since July 1, 1866:

By the Northern Societies. &c. . . .	$65,087 01
By the Bureau, ...	24,510 72
By the Colored People, ...	17,200 00
Total, ...	$106,797 73

* * * * *

In 1865 I *found but one white man of social position in South Carolina who admitted either the possibility or desirability of educating the colored children.* To-day I question whether a man can be found in the State, who, whatever his private convictions may be, is not publicly in favor educating them.

Mr. Tomlinson does not attribute this to any change from the hatred generally existing toward "Yankee teachers," and their Northern ideas and influence.

The colored people are greatly in earnest in the conviction that education is the most important thing for them and their children, and if the crops are good this year they will do much for the establishment of schools. He states:

"*I suppose there are* 25,000 *colored men and women in South Carolina to-day, who can read a newspaper with a fair understanding of its contents, who, two years ago, did not know the alphabet.*"

"It is natural to exaggerate the importance of a work in which we are personally interested, and I would, therefore, speak guardedly as to the influence on society of the educational work done under the patronage of this Bureau. But I know of no language too strong to use in expressing the extent and power for the influence of good which flows from these schools."

The good influence of education among the colored people is felt, and this great boon is beginning to be regarded as necessary for the whites, the mass of whom are ignorant, and thousands are, in intelligence, below the most ignorant colored people. If the means were at hand, the people of the State would accept a general system of education.

He believes that there is a conviction *favorable to the adoption by the United States Government of a general system of education for the States lately in Rebellion;* and, in conclusion, says:

"Without this, all efforts for the reconstruction of society here must necessarily, to a great extent, prove futile. It was the ignorance of the great mass of the Southern whites, produced by the existence of a privileged class of slaveholders, which enabled the leaders to carry the South into rebellion in behalf of slavery. That same ignorance stands to-day as the most serious obstacle in the way of a complete and righteous reconstruction of the Southern States. And unless the counteracting influence of intelligence, and the independent spirit which grows out of intelligence, are cultivated among the laboring classes of the South, there can be no security for the future."

SCHOOL IN MACON.

We had the pleasure of visiting two of the colored schools in Macon a few days since.

These schools are instructed by teachers employed by the American Missionary Association, and are under the immediate control of Mr. J. A. Rockwell, one of the most efficient school superintendents we have ever known. A graduate of Yale college, a brother of a former Lieutenant-Governor of Connecticut, he has entered upon the work of education in this State with the zeal of a Christian reformer; he is one of the most efficient members of the State Board of Education, and a member of the committee appointed by the Board to draft a free school bill to be submitted to the reconstructed legislature of our State.

We regret that we were unable to visit all the schools taught by the Missionary Association teachers.

INTERMEDIATE SCHOOL, METHODIST CHURCH.

This school is taught by Miss E. M.

Barnes, Miss H. L. Goodman and Miss Kidd. Miss Kidd is a Southern lady, a resident of Macon.

The school numbers 160 scholars. The text books used are the Second Reader, Geography and Arithmetic. The teachers also instruct the school in the first principles of grammar, but use no text book.

We could not remain long enough to listen to any of the recitations; but the appearance of the school indicated that the teachers were efficient.

PRIMARY SCHOOL, PRESBYTERIAN CHURCH.

This school is taught by Miss Mary C. Day, a most efficient teacher. Her school of 110 scholars was under perfect discipline.

Some of the exercises were truly wonderful, considering the extreme youth of the scholars. We were particularly well pleased with a slate exercise. Each scholar has a slate, and is expected to print on his or her slate a lesson given out by the teacher, and the skill displayed by these little boys and girls was astonishing.

All the exercises to which we listened in this school showed clearly that the instruction had been thorough. — *Loyal Georgian.*

TAKE IT FOR JESUS' SAKE.

If the heart be only anxious to serve Christ, it will be sure to find a way.

Some time ago a missionary meeting was held at a small town in England. At the close of the meeting a poor widow woman, one of the very poorest in the parish, went up to the minister and offered him a sovereign. The minister knew the deep poverty of her condition, and declined to receive it. He told her she should not think of giving so much, for he knew she could not afford it. The poor woman looked sad and seemed to be greatly disappointed. "Oh, sir!" she said, "I have often given copper to my Savior, and two or three times I have had the pleasure of giving silver; but it has been my earnest desire to have the great happiness of giving some gold to Jesus once before I die. I have long been engaged in saving every little mite that I could spare that I might give this sovereign to Jesus to-night. Oh, sir, you must take it for Jesus' sake!"

Of course the minister could not resist such an appeal. He took the widow's gold, and that poor woman went to her humble home that night, feeling that she was one of the happiest persons in the town. She had given the best she had to her Savior and she had felt perfectly happy in doing it.—*Exchange.*

How Mr. Lincoln endorsed the Negro.

BY SAMUEL WILKESON.

In the third year of the war, William Johnson, a negro messenger in the Treasury Department, who added to his pay and his duties the emoluments and honor of shaving President Lincoln, went to Wm. Huntington, the cashier of the 1st National Bank in Washington, to borrow one hundred and fifty dollars on his note of hand. Mr. Huntington, who is as kind to the poor, as he is rigid in adhering to the rules of good bank management, listened favorably to the financial proposition of William, and asked him what he wanted to do with the money. "To finish my little house," said he. "I have to require a responsible endorser; can you give me one?" "I reckon I kin," replied William, straightening himself up with solid dignity. "I kin give you Abram Linkon!" "Oh! he will do," said the cashier, who turned to his desk and drew two notes for seventy-five dollars each, payable respectively in sixty and ninety days. William got Mr. Lincoln's endorsements, and got his money.

When the first note fell due it was not paid, and Mr. Huntington, soon after, having business at the Treasury Department, sought for the colored defaulter to his big bank. William was not in his messenger's chair. Poor William was dead. The cashier, in the course of time, having occasion to do some business with Mr. Lincoln, took with him William's two promises to pay. After concluding his interview with the President upon the matter principally in hand, he said, "Mr. Lincoln, the barber who used to shave you, I hear, is dead." "Oh yes," interrupted the President, with feeling; "William is gone. I bought a coffin for the poor fellow, and have had to help his family." "Well, Mr. Lincoln," resumed

the cashier, "I was going to say that I had in the bank two small notes of William's, endorsed by you, which I will now surrender to you." "No you don't," said Old Abe, with lively firmness, and uncoiling himself upward in his arm-chair. "I endorsed the notes, and am bound to pay them." "Yes," said the cashier; "but it has long been our custom to devote a portion of our profits to charitable objects; and this seems to be a most deserving one." Mr. Lincoln, however, stood firm on his obligation and his purpose to pay his endorsements. "Well, Mr. Lincoln, I will tell you how we can arrange this," finally said Mr Huntington. "The loan to William was a joint one between you and the bank. You stand half the loss, and I will stand half. You pay one of the notes, and I will cancel the other." Old Abe flung his leg over the arm of his chair in that irresistibly funny way he frequently had of musing over a proposition. He thought a while, the light playing all over his expressive face, then straightened up, his sweet, patient eyes full of laughter. "Mr. Huntington," said he, "that sounds fair, but it is insidious; you are going to get ahead of me; you are going to give me the smallest note to pay. There must be a fair divide over poor William. Reckon up the interest on both notes, and chop the whole right straight through the middle, so that my half shall be as big as yours. That's the way we will fix it."

And that is the way the grand man "fixed" the discharge of all his obligations—scrupulously exact, religiously honest, proudly independent.

The cashier laughed, and, as he handed the notes to Mr. Lincoln, said, pointing to his signatures upon their backs, "After this, Mr. President, you can never deny that you *endorse* the negro." "That's a fact!" said Old Abe, laughingly; "but I don't intend to deny it." And doesn't the negro endorse him and his works? God bless his memory!

Rev. Dr. Bushnell, writing on the "Moral uses of Dark things," says.

"The fearful truth never to be hid, or lost sight of, though indignantly repelled by many, is that the state of wrong or sin in mankind, goes beyond selfishness and the rapacious instincts of prey, and does sometimes become a venemous principle, doing evil because it is evil, perpetrating mischief because it is mischief, and havoc because it has that kind of power. Our poor freedmen of the South, for example, hunted, whipped hung upon trees, burned up in their huts by night—what have they done, what are they going to attempt, that such barbarous severities are put upon them? The simple answer is, that men who are fiends will fulfil the definition, doing deeds of havoc, or of torment, for the enjoyment of it! Fearful is the truth that such beings can exist, appalling is the fact that they do! Even so madly inspired by evil is it possible for man to be. These hapless creatures, lately slaves, are free by no offence of their own. The hares of the wood are scarcely less capable of harm than they. No, their crime is that they have been injured; for as Tacitus, with true insight, declares, "Whom a man hath injured him he hates." Dear sport is it therefore to set them flying into the bush; music itself to hear them howl and beg under a limb!

"This element of mischief for the sake of mischief, not often displayed in as flagrant examples, still enters largely into human conduct. We have not made up the full inventory of evil, when we have simply shown what selfishness will do for selfish ends. Evil has demonizing power, not working always by calculation, but sometimes by a spell, and becoming thus, by its own bad inspiration, an end to itself. So far there is nothing in nature to represent it, or be its analogy. The revenge of elephants, the cunning stealth of foxes, the prey of wolves and tigers, the blood-hunger of leeches—not all the power of damage and destruction wielded by all the animals can at all represent this kind of evil doing."

NORTH CAROLINA FREE.

(ORIGINAL.)

SPOKEN AT THE EXHIBITION OF WASHINGTON SCHOOL, RALEIGH, JUNE 27, 1867.

Now to the Lord be praise and thanks!
The old North State at last is free!
From Mitchell's Peak to Hatteras Banks—
From Currituck to Cherokee!

We're free and in the Union still;
We're free from Slavery's curse and blight;

We're free to live where'er we will;
We're free to do whate'er is right.

We're free to plow, to fell, to mine;
Our hands and homes are all our own;
We're free to read the Word Divine,
And strive for treasures yet unknown.

Baptized to Freedom in the cloud
That shed strange rain-drops, warm and red,
We take the vow our sponsors vowed,
The Freedom-faith of patriots dead.

Now, children play where armies stood;
Our soldier's graves are all grassed o'er,
Behind us are the years of blood,
And smiling years of peace before.

The past is past; the future shines
With beauties for the eyes that see;
God's love a glorious work designs,
The old North State at last is free!

AUGUSTA, Ga., June, 1867.

To my young Sunday School friends.

I have just returned from a little tour among schools in this state, and have added full 3000 children to my acquaintance list; Macon, Milledgeville, Andersonville, Atlanta and Madison have all been visited and all proved so full of interest, I hardly know which place to tell you about. Every where I have found the children bright, intelligent and anxious to learn and I am now perfectly satisfied that colored children are able to learn everything that any other children can. I know admirable arithmeticians among them and excellent grammarians and I find that their progress is only limited by the ability of their teachers to carry them forward. There are dull ones and lazy ones among them as among white children, but the mass of them are neither dull nor lazy. I have heard it said that plantation hands were so much more degraded and stupid than the house servants, that the work of educating them would be very difficult and discouraging, but I have found some of the best results and most promising scholars among just such people. At Andersonville where life is of the rudest, most uncivilized nature, and the people are entirely shut out from communication with the city and its advantages, I found one of the very best schools. What would you think my young friends of a school house which let in the wind at every crack and which had only wooden shutters in the place where windows should be? How would you like to study through the winter with only the light from the wood fire and so much sunlight as crept in through the cracks in the shutters and in the walls? Yet so it was that the Andersonville children studied shivering in their poor rags and holding their books with hands that actually shook with the chills! When I visited the stockade a few weeks ago, two or three of the little children went with me to show the way, and as I wandered over the ground, examining the holes which our poor soldiers had made for themselves, I heard the little voices behind me discussing their lesson and propounding words for each other to spell. "I'll bet you can't spell *water*, Lizzie," said one voice. "Yes I can," was the reply, "w-a-t-e-r, water" "Can you spell school?" "of course I can, s-c-h-o-o-l, school." "Nell, I don't believe you can spell your own name anyhow," "Yes I can, M-a-r-y, Mary, S-e-y-m-o-u-r, Seymour," "Nell, I've been through the Primer once, and now I'm half way through again, and I shall be in the first reader directly, Miss Mary says so." Thus the children talked to each other all the time, much to my interest, though I took no notice for fear of disturbing them. A little boy of six years old at Macon, undertook to be my guide from one school to another and chatted with me all the way. "I know where you come from" said he looking up into my face, "Do you? then tell me," I said. "From *the North*, I know how to spell it too, n-o-r-t-h, north." "What do you know about the North?", "Oh I know where it is on the map. We've got a geography at home and I look in it sometimes. I know the United States on the map, they are red, and

British America is at the top of them, and it is yellow." "What makes you think I come from the North?" "Because all the teachers come from there." "Do you know any one beside the teachers, at the North?" "Yes, I know Mr. Abraham Lincoln; we've got a book about him, and I look at it sometimes." "What can you tell me about Mr. Lincoln." "He was a good man and some reb shot him." "Why did the reb shoot him." "Cause he didn't want us to be free." "Who do you love best Johnny?" "My Heavenly Father first, and then my father and mother."

We have very nice S. School Concerts now almost everywhere where schools are established, and I always wish some of our Northern friends could come in and see and hear. The children know so much Scripture and so many hymns and they are not at all shy or afraid of speaking before older people. I saw once two very little girls of about seven years old, stand up on the platform and repeat a little dialogue in the form of hymn. One was nearly black, and the other nearly white, both were prettily dressed, and they stood facing one another, and bowed to each other before they began to speak.

Then little black Cora said,

"God is in heaven, can he hear
A little prayer like mine?"

And little white Matilda answered,

"Yes, Cora dear, thou needst not fear
He listeneth to thine."

Again said little Cora,

"God is in heaven"
"Would he know, If I should tell a lie?"

And again, Matilda replied,

"Yes, though thou saids't it very low
He'd hear it in the sky"

I could hardly keep from crying as I listened to these dear little ones; wouldn't *you* like to see them? Perhaps I may tell you more about them some day.

Believe me, your friend,

J. A. SHERMAN.

FROM CONNECTICUT.

I enclose $5 from a friend.

She says, "I have read with attention, for more than a year, the reports of the efforts among the Freedmen, both of those of my own denomination, and those of the American Missionary Association, and am pleased with the simple gospel teachings of the schools of the latter, undiluted and unmixed with sectarian formulas, and think them the best adapted to the simple minds of the freed people.'

NEW LEBANON, N. Y., July 10, 1867.

MR. W. E. WHITING.

Dear Sir. I have fifty cents which I have earned by sewing for my Mother, which I wish to send to the Freedmen to buy testaments. You will please find it enclosed.

A LITTLE GIRL eight years old.

RECEIPTS

IN JULY. 1867.

MAINE.

Auburn. Cong. Ch.,	103 00
Augusta. "A Friend,"	5 00
Alfred. "Friends," by Rev. S. P.,	6 00
Dennysville. ——	16 00
Ellsworth. Mrs. L. T. Phelps,	10 00
Foxcroft. Lyman Lee,	1 00
Gardiner. A. B.,	50
West Auburn. Cong. Ch.,	28 00

NEW HAMPSHIRE.

Boscawen. Cong. Ch.,	10 00
Chesterfield. Factory Village, Coll.,	5 11
Conway. Cong. Ch.,	7 20
East Jaffrey. Mrs. E. B. Wheaton $25., Cong. Ch. $11.02, to const. REV. CYRUS W. ALLEN, L. M.,	32 02
East Rindge. Mrs. S. R. Coffin $6., J. E. Wood $3., James Ramsdell $2., S. Allen, R. Kimball, Mrs. I. Wellington and Mrs. R. Kimball $1. ea., B. S. 25c.,	15 25
Great Falls. D. H.,	25
Littleton. Cong. Ch. to const. DEA. JOHN MERRILL, L. M.,	49 13
Nashua. Friends, 2 b. of C.	
Newton. M. A. Chase,	5 00
Rindge. A. F. FARRAR $60 to const. himself and MRS. A. F. FARRAR, L. M's, Cong. Ch., $14.38	74 38
Sanbornton Bridge. Cong. Ch.,	21 25

VERMONT.

Bakersfield. Miss E. M. Barnes,	10 00
Bennington. Second Cong. Ch. S. S.,	17 01
Burlington. Third Cong. Ch. $18., "Dea. C." (White St. Ch.) $5.,	23 00
Georgia. Union Coll. $34.03, to const. REV. NELSON BARBOUR, L. M., Mrs. Clara Jocelyn, a sacred memento of a son who died in Andersonville prison, $10.,	44 03

Johnson. Cong. Ch., 30 35
Marlborough Cong. Ch., 5 50
Royalton. A. W. Kenney *for Teachers*, 16 00
Saint Johnsbury. North Cong. Ch., 88 08
Weathersfield. Bdl. of C., $16.
Wells River. Cong. Ch., 68 20
Wilmington. Union Coll. $8.65, Judah Moore $5., Individuals $1.25, 14 90

MASSACHUSETTS.

Amherst. First Cong. Sab. Sch., 75 00
Amesbury and Salisbury. Union Evan. Ch., 19 10
Andover. Free Ch. M. C. Coll., 20 15
Attleborough. Cong. Ch. $175., First Cong. Ch. $15., 190 00
Barre. M. M. A., 50
Bedford. Trin. Cong. Ch., 38 50
Boston. G. Edmands, 100 00
Buckland. A. T., 25
Charlemont. Cong. Ch., 20 00
Chelsea. Miss E. J., $155., Rev. Mr. Herrick's Ch. $82.60. 237 60
Dracut. ——— 6 00
Dorchester. S. D. Quincy $30., Village Ch. Sab. Sch. $20.23, Second Cong. Sab. Sch. $15.18, 65 41
East Abington. Mrs. Campbell, b. of C.
East Cummington. James Loud, 2 00
East Medway. "A Friend," 1 00
Enfield. Cong. Sab. Sch., 10 00
Fall River. Mrs. M. E. Eddy *for a Teacher*, 30 00
Fitchburgh. "J. E. L." 2 00
Franklin. Cong. Sab. Sch. $169.53, Others $4., Mrs. David Fisher $5.50. 179 03
Hatfield. Sab. Sch., by Miss J. S., 25 00
Housatonic Cong. Ch., 40 00
Huntington. Second Cong. Ch., 10 53
Lowell. First Cong. Ch., 150 00
Lynn. E. J. Oliver $30., by Miss J. S., James Pool $5., 35 00
Middleboro'. Cong. Ch., 16 00
Milton. (High Sch.) S. D. Hunt, 10 00
Natick Cong. Ch., 20 00
Northampton. Sab. Sch. of First Cong. Ch. $50., Sab. Sch. of Second Cong. Ch. $25., Dr. P. Earl $10., by Miss J. S., 85 00
North Hadley. Mrs. Elizabeth Baker's S. S. Class, 5 00
North Wrentham. E. E. Simmons, 5 00
Norton. A. P. Goodwin, 1 00
Oakham. B. of C.
Princeton Individuals, 2 00
Reading. Bethesda Sab. Sch. 50 00
Roxbury Eliot Ch., 292 55
Rutland. B. of C., $67.70.
Salem. Friends $65., also 7 b. of C. and Stores, 65 00
South Dartmouth. Cong. Ch., 9 00
South Dennis. Rev. H. M. Stone $10., Ch. and Soc. $8.35, 18 35
South Hadley. First Cong. Ch. S. S., 36 94
Somerville. "A Friend." 10 00
Stockbridge. Mrs. Wm. Whitney, 6 00
Sunderland. Cong. Ch., 113 35
Templeton. Justin Lamb, 3 00
West Medway. Cong. Ch., 72 25
Williams College. Sophomore Class (add'l), 5 70
Wilmington. Cong. Ch., 33 89
Winchendon. North Ch. $42.50, First Cong. Ch. $15., R. Bemis $5., 62 50
Woburn. Mrs. T. L. Tilton, 30 00
Worcester. Central Cong. Ch., 46 13
Worcester. B. of C.
——— C. Hutchins, 1 00

RHODE ISLAND.

Newport. Mrs. S. L. Little, 5 00
Providence. Central Cong. Ch., 141 75

CONNECTICUT.

Avon. Miss M. L. Kellogg $15., Cong. Ch. M. Coll. $9., 24 00
Bristol. "L. B." $2.50, O. Cook and "E. L." $1. ea., Dea. W. D. 50c., 5 00
Canaan. Miss Mary E. Adams. 135 00
Chester. Samuel Silliman, 5 00
Clinton. Miss N. Stanton, 25 00
Darien Depot. Cong. Ch., 10 50
Deep River. Cong. Ch., 12 30
East Haddam. Miss C. Higgins, 3 00
Ellington. Cong. S. S., bal to const. GEORGE R. WARNER, L. M., 16 52
Greenwich. Dea. Jonas Mead, 10 00
Hartford. "A Friend," 10 00
Hebron. Seth Smith $5., O. B. Porter $1., 6 00
Mansfield Centre. Mrs. L. A. Adams and S. F. Ensworth $2. ea., 4 00
Middlebury. Cong. Sab. Sch., 36 00
Middletown. "Z.," 10 00
Milford. Naomi Hine, 5 00
New Canaan. "A Friend," 5 00
New Fairfield. Mrs. E. G. Penfield to const. SOPHIE PENFIELD, L. M., 30 00
New Haven. Branch of the A.M.A., Chapel St. Cong. Ch. $383.11 and Sab. Sch. $25, Centre Cong. Ch. $75., Yale College Ch. $50., Bethany Cong. Sab. Sch. $7.50 *for Butler School, Hampton, Va.*; A Member of North Ch. $30., Colored Family 17c., 570 78
New London. Mrs. Eben Learned, 20 00
North Manchester. E. B. Hibbard, 1 00
Plainville. Cong. Ch. to const. MISS FLORA E. BISHOP and MISS JENNIE C STANLEY, L. M's, 60 00
Plantsville. Cong. Sab. Sch., 90 00
Plymouth. Cong. Sab. Sch. *for Ed. of an African Boy*, 40 00
Putnam. Cong. Ch., 41 80
Saybrook. Geo. Dibble, bag of Seeds,
Stanwich. Wm. Brush, 50 00
Stonington. B. of Books,
Terryville. Cong. Ch. ($90 of which to const. MRS. NELLIE T. BLAKESLEY, GEO. T. COOK and MRS. EMILY COOK, L. M's,) 325 00
Watertown. Benj. De Forest and John De Forest $100. ea. *for a Teacher*, 200 00
West Hartford. Cong. Ch. $55.81, "H." $5., 60 81
West Meriden. E. K. Breckenridge $10., W. E. Benham $10., 20 00
Windsor. First Cong. Ch., 106 90
Wolcott. Ephraim Hall, 100 00
Woodbury. Judah Baldwin, 70 00
——— "A Friend," 20 00

NEW-YORK.

Auburn. H. B. Stiles, 1 00
Amsterdam. Many's Corners Sab. Sch., 2 00
Arcade. "A Friend of the Freedmen," 10 00
Arkport. C. Hurlbut, 2 50
Bergen. Coll. Stone Ch., 15 00
Binghamton. E. Hawley, *for a Teacher*, 200 00
Brooklyn. Coll. Plymouth Ch. $200, Mrs. Jas. Shearman $5., by Miss J. S., 205 00
Burlington. E. D. Gardner and D. Gardner $3. ea., C. Reed $2., 40 Individuals $1. ea., Others $15.50, 63 50
Butternuts. Wm. P. Richardson, 1 00
Canoga. Presb. Ch., 32 50
Champion. Mrs. Hannah C. Davis $13., Constant Crandall and J. A. Hubbard $10. ea., 33 00
Churchville. Rev. G. Hathaway, 1 00
Dansville. "Our Home" Coll. by J. H. Jackson, Sec., 75 48
Edmeston. E. Demming and Wm. Joslyn $2. ea., 34 Individuals $1 ea., Others $6.50, 44 50
Exeter. J. M. Higby and Henry Smith $5. ea., 10 Individuals $1. ea., Others $3.30, 23 30
Franklin. Joseph A. Sullard, 5 00
Gaines. Jos. P. White, 1 00
Guilford. Individuals, 1 65
Jamestown. R. F. Fenton, 5 00
Lebanon. C. W. Bacon $5., B. S. 50c., 5 50
Lowville. "E. W.," 5 00
Mexico. A. Wheeler, 5 00
McLean. Mrs. Lyman Warfield, 1 00
New Lebanon. "Earnings of a little girl," 50
New York. R. R. Graves $1000. and E. A. Graves $500., *for school property at Macon, Ga.*, Second Ref. Presb. Ch. $35., by J. McK.; R. S. King $5., Barnes and Burr by Miss J. S. $5., Church of the Puritans

$5., "A Friend" $5., "A Friend" $3., J. O. B. 50c., R. A. Allen & Co. Seeds, $51.90, Lee, Sheppard & Co. b. of Seeds, 1.558 50
North Litchfield. "A Friend," 1 00
Ogden. S. B. Scribner $2., 9 Individuals $1. ea., Others $3.05, 14 05
Otto. P. F., 25
Owego. L. H. Allen, M.D., 5 00
Perry Centre. J. Coleman, 2 00
Piffard. "Friends," 27 00
Rensselaerville. Mrs. C. A. Conklin, 1 78
Rochester. "A Friend," 5 00
Ridge. Rev. Mr. Bliss and H. Smith $1. ea., 2 00
Richville. J. Barker $3., Mrs. J. Barker and Miss C. K. Barker $1. ea., 5 00
Smyrna. First Cong. Ch., 15 53
South East Centre. Presb. Ch., 20 00
Springville. B. A. Lowe to const. JOSEPH B. NORTON L. M., 30 00
Stockholm. Mrs. E. P., 25
Syracuse. ALFREDERICK SMITH, M.D. $30, to const. himself L. M., "A Friend," $5., James Adams $1.50, 36 50
Taberg. A. Stedman, 5 00
Troy. Mrs. E. C. Stewart, 73 67
Tully. A. and C. Brewer, 10 00
Victor. Mrs. Emeline Lewis, 10 00
Watertown. C. G. Harger, by Miss J. S., 50 00
Williamsburgh. Z. Wilbur, 1 00
Wilson Creek. Mrs. Ruth Kimball and Others, 2 50
Windsor. Mrs. Julia Woodruff, 5 00

NEW JERSEY.

Jersey City. First Cong. Ch, 166 12
Lodi. Robert Rennie and Wm. Greig $10. ea., Wm. Rennie $5., Thomas Welch $2.50, Wm. Greig and A. Morrison $1. ea., Others $2.75, 32 25
Vineland. "A Friend," 4 50

PENNSYLVANIA.

Clark. C. M., 50
Clarksville. Free Ch., 30 00
Erie. E. H. Stearns to const. M. W. TYLER and O. G. HOLT L. M.'s 60 00
Harrisville. Free Ch., 16 50
Kennett. Freedmen's Aid Soc., $316.50 *for a Teacher*, Three b. of C. $212.37, 316 50
Lock Haven. Atwood Barrows $2., J. W. Chapman and E. B. Blanchard $1. ea., Others $1., 5 00
Meadville. W. F. Clark, 5 00
Pittsburgh. AVERY ESTATE *for Mendi M.*, 420 00
Pulaski. Mrs. Sydney Scott, 1 00
Susquehanna Co. Aid Soc., b. of C.
Titusville. H. B. Balch, 1 00
West Alexander. J. C. Davidson, 5 00
Williamsport. E. M. B., 25

VIRGINIA.

Providence. Freedmen, 32 00

NORTH CAROLINA.

Fayetteville. Freedmen, 67 00
Wilmington. Miss Jenck's S. S. Scholars, 1 00

GEORGIA.

Atlanta. Freedmen, 48 50
Savannah. Freedmen, 21 85

ALABAMA.

Selma. Freedmen, 35 50

OHIO.

Ashtabula. James Dick, 5 00
Bazetta. J. H. Ingraham, 5 00
Bethlehem. Meth. Ch., 5 50
Braceville. Calvin Stowe, 10 00
Cambridge. Meth. and Cong. Ch. $24.70, A. M. E. Ch. $3.80 28 50
Hampden. Cong. Ch. and S. S. to const. REV. P. A. BEANE, L. M., 30 00
Hanoverton. Geo. Sloan to const. MRS. CHARLOTTE E. SLOAN, L. M., 30 00
Hubbard. Meth. Ch., 4 90
Liberty. Meth. Ch., 12 60
Martinsburgh. S. Cook, J. McFarland, J. S. Boyd, Mrs. H. Boyd, Miss E. McFarland $5. ea., W. J. Trimble, Miss M. A. Dawson, Mrs. P. Moore $3. ea., Geo. Stewart, Wm. Allen, J. W. Harrington $2. ea., 7 Individuals $1. ea., to const. J. S. BOYD, L. M., 47 90
Meadow Farm. Meth. Ch., 6 10
Middlefield. L. S. Buell, 1 25
Mt. Gilead. Meth. Ch., 2 25
Oberlin. J. W. Merrill, 100 00
Penfield. Individuals, 4 75
Richwood. Meth. Ch., 22 00
Ruggles. Cong. Sab. Sch., bal. to const. JOHN I. HUFFMAN, L. M., 16 91
Senecaville. Wesleyan Ch., 4 85
Smithfield Station. John Thompson, 10 00
South Amherst. E. French, 20 00
Springfield. Meth. Ch., 1 73
Troy. Rev. S. B. Smith, 2 00
——— By Rev. H. B. Knight, 2 00

INDIANA.

Poland. Mrs. J. F., 50

ILLINOIS.

Batavia. Benj. Peckett, 2 00
Crete. S. C., 50
Homer. Rev. H. H. Hinman and Wife, 3 00
Perry. C. F. Williams, 20 00
Princeton. LEGACY (in part) of Christopher G. Corss, deceased, by Mrs. Polly B. Corss, Executrix, 1.316 50
Princeville. W. C. Stevens $20., Mrs. L. Auten $6., 26 00
Quincy. Mrs. Mary Ballard, 5 00

MICHIGAN.

Benzonia. Sab. Sch. to const. REV. JOSEPH S. FISHER, L. M., 43 00
Detroit. Refugee Home Soc., by Rev. C. C. F., 200 00
Hillsdale. Ladies' Union Dime Soc., 42 00
——— "A Friend," 5 00
Richland. S. Mills, 1 00
Tecumseh. S. M. Wells, 2 00
Warren. J. L. Beebe, 10 00
——— E. G. Armes, 26 04

IOWA.

Burlington. Mrs. J. Everall, 5 00
Deep River. John Shearer and J. T. Harper $1 ea., 2 00
Dutch Creek. Mrs. A. Noble, 1 00
Kossuth. Presb. Sab. Sch., 5 00
Montezuma. Individuals, 1 00
Quasquetown. Cong. Ch., 10 20

WISCONSIN.

Black Earth. Robert Barney, 5 00
Kenosha. D. McDougall, 5 00
Lodi. Young Men's Bible Class, Presb. Ch., 2 05

KANSAS.

Grasshopper Falls. Curtis Howe, Mrs. B. P. Hillyer, E. D. and M. P. Hillyer to const. REV. E. A. HARLOW, L. M., 30 00
Ozawkie. Jared Rutty, 10 00

MINNESOTA.

Minneapolis. Plymouth Cong. Ch., 43 35

OREGON.

Eugene City. Edmund D. Judkins, 255 00

CALIFORNIA.

Los Angelos. Colored People's offering, 18 25

———

——— Hosea Baldwin, 1 00
——— F. A. Soc., 15 00
——— "E. M. F.," 5 00

CANADA.

Montreal. (Zions Church,) Wm. McDougall, & Rev. H. Wilkes $5. ea., Mr. and Mrs. John Dougall $5., John MacIntosh $3.75., Wm. Wotshan, J. Brown, R. S. Jamieson, R. Cheney and John Wood $2. ea., Wm. Ireland, John Wanliss, M.D., John Popham and R. Dunn $1. ea.. Others $1.75, Sale of Gold $13.71, 48 21

SYRIA.

Nicomeda. Children of Rev. J. W. Parrin, 5 00

Received by the A.M.A. and W.F.A.C., Cinn., O.

($1.052.27)

OHIO.

Cardington. Friends Ch. $6.59, A.H.Shunk $5., J. Watson $4., H. Rhodes $3., W. C. Nichols, Mrs. Cook, S. Wood and Wm. Mills $2. ea., Mrs. Nichols $1., Others $5.75, 33 34
Cedron. ——— 12 75
Cincinnati. By W. J. Breed, 25 00
Columbus. W. C. M. E. Ch. $13.50, O. M. McComb $1., 14 50
Delaware. Presb. Ch. to const. Rev. O. H. Newton, L. M. $35.90, St. Paul's M. E. Ch. $15.60, R. D. Ch. $5.24, African M. E. Ch. 5.15, J. Eaton, U. T. Hills, J. Jones and A. Cadwaleder $5. ea., D. Baker $3., J. G. S. 50c., Others $23.25, 108 64
Felicity. Presb. Ch. $11.25, J. P. Myer $5., 16 25
Georgetown. Capt. M. Rayno and W. J. Galbreath $5. ea., J. Wilson $3., Wm. Maklem $2., Others 5., 20 00
Granville. Cong. Ch., 47 35
Gustavus. Cong. Ch., 15 00
Iberia. Geo. Gordon $3., Others 75c., 3 75
Mansfield. Cong. Ch. to const. Howard Tracy, Sarah L. Avery, Mrs. E. P. Sturges, Homer P. Sturges, Willis M. Sturges, Mary S. Grimes and Frederick W. Grimes L. M's, 384 60
Shelby. John Alexander $20., Thomas McKey, S. Marvin, Wm. Hawks and Jacob Kuhn $5 ea., Rev. D. W. Downey $3.10, A. Matson $2., Others $9., 54 10
Straight Creek. E. Dunham $10., Others $5.25, 15 25
Windham. Freedmen's Ed. Soc., by L. C. Palmer $43.44; by Mrs. J. Shaw $55.10, 98 54

INDIANA.

Indianapolis. Douglas and Conner, 20 00
Tipton. By Rev. J. B. Logan, 8 20

TENNESSEE.

Somerville. James Findley and T. Dodson $3. ea., 8 Individuals $1. ea., 14 00

MICHIGAN.

Ann-Arbor. Presb. Ch. $90., First Cong. S. S. $60., 150 00
Parma. C. Armstrong $1., Others $1.75, 2 75
Spring Port. Wm. Brown $5., Presb. Ch. $3.25, 8 25

Received at the Chicago Office.

($2,841.83)

ILLINOIS.

Albany. Cong. Ch., 3 00
Austinville. E. Church, 10 00
Brimfield. Cong. Ch., 12 00
Carpenterville. " 6 00
Chicago. Tabernacle Ch., 9 08
Crystal Lake. Cong. Ch., 5 00
Dundee. " 6 00
East Paw Paw. Ind. Union Ch., 11 00
Elgin. Cong. Ch., 42 00
Elmwood. " 27 50
Geneseo. " 15 00
Granville. " 43 00
Lawn Ridge. " 86 90
Lisbon. " 172 00
Moline. Swede Ch. $48., Cong. Ch. $16.75, 64 75
Monee. Cong Ch., 5 00
Morrison. " 12 00
Newark. " 5 00
Neponset. " 6 00
Payson. " 50 00
Pecatonica. " 35 00
Peoria. " 52 15
Port Byron. " 11 00
Princeville. Rev. S. B Smith $10., Miss E. Jones and Mrs. O. L. Cutler $1. ea., 12 00
Rockton. Cong. Ch., 10 00
Seward. " 51 25
Shirland. James Hodges. 10 00
Tonica. Cong. Ch., 90 50

MICHIGAN.

Benzonia. Cong. Soc. $17., Rev. J. Pettit $5., Mrs. S. A. B. Carrier $2., 24 00
Eaton Rapids. Bapt. Ch., 3 00
Elk Rapids. Cong. Ch., 5 50
Grand Rapids. " 94 00
Hopkins. Friends, 4 00
Ludington. Citizens, 60 00
Manistee. Union Coll., 103 00
Muskegon. Cong. Ch. and Others, 63 50
Niles. Cong. Sab. Sch., 12 00
Pentwater. Citizens, 75 00
Pleasanton. Friends, 2 50

IOWA.

Danville. Mrs. Harriet Huntington, 10 00
Lyons. Cong. Ch., 65 00
Monona. " 6 00
Muscatine. German Cong. S. S., 5 00

WISCONSIN.

Caledonia. C. W. Ch., 8 00
Cambria. " 35 00
Carmel. " 49 60
Bangor. " 4 00
Beaver Dam. Presb.Ch. $59.50, "C.H." $1., 60 50
Beloit. First Cong. Ch. $50., Second Cong. Ch. $20., 70 00
Berea. C. W. Ch., 46 25
Bethania. " 8 00
Blue Mounds. " 9 33
Burlington. Cong. Ch., 3 00
Elk Horn. " 21 00
Geneva. Presb. Ch., 10 00
Peneil. C. W. Ch., 37 29
Rochester. Cong. Ch., 2 00
Rosendale. Cong. Sab. Sch., 25 00
Salem. C. W. Ch., 6 58
West Rosendale. Cong. Ch., 32 75

ALABAMA.

——— Freedmen, by Mary A. Cooley, 407 45
——— Freedmen, by E. C. Branch, 337 00

MISSISSIPPI.

——— Freedmen, by Rev. J. P. Bardwell, 273 45

Total, $15.568.02

W. E. WHITING,
Asst. Treas.

Specific Receipts and Expenditures to Aug. 1, 1867.

In addition to receipts for general expenditures acknowledged monthly, there has been received since May 1st, for lands and buildings for schools in the South, $9.537.21

And from the Executors of the Avery Estate for Africa, $31,069,86

Total Specific Receipts, $40,607.07

These sums have been specifically appropriated, or invested, according to the direction of the donors.